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Kluge and Lutz, *Eng. Et. s. v. smile*). This, however, is impossible. For OE. *smearcian* would correspond to a Goth. **smarkōn* (or *-kan*), while MHG. *smieren* would presuppose a Goth. **smiurōn* or **smērōn*, with *-ē-* from pre-Germ. *-ē-*, and, therefore easily combined with Lat. *mīrus* and ME. *smile*, OE. **smīlan*, bases **smēi-ro-*, **smēi-lo-*. In case MHG. *smieren* represents a Goth. **smiurōn*, we must separate it both from Lat. *mīrus* and OE. *smearcian*. That the *-ie-* of MHG. *smieren*, *smielen* comes from *-eu-* is probable from MHG. *smollen* 'lächeln; schmollen.' We have here a base *smeu-*, *smu-*, which is also in MHG. *smutzen* 'den mund zum lachen verziehen, schmunzeln,' *smutzern*, *smunzen*, *-zeln* 'schmunzeln,' Lett. *smaulē* 'mund.' The primary meaning of *smeu-* in this group is 'draw together.' From this developed 'smirk, grin; pout, sulk.' Whether E. *smile* belongs here or to Lat. *mīrus*, Skt. *smāyatē* 'lächelt' it is impossible to say.

OE. *smearcian*, however, belongs to neither. It is rather cognate with NHG. dial. *schmorkeln* 'schrumpfen.' We have, therefore, the same development in meaning as above. And yet they can not be connected unless we derive all from a root *smē-* with various suffixes, which, to be sure, is a possibility. Compare the same change in meaning in OHG. *grīnan* 'lachend oder weinend den mund verziehen,' NHG. *greinen*, E. *grin*, *groan*.

18. Colloquial E. *swig* 'drink in long draughts, gulp,' earlier 'suck,' is not a corrupted form but corresponds to Sw. dial. *swegd* 'schlucken, verschlingen.' These are related to ON. *sūga*, OE., OHG. *sūgan* 'saugen,' Lat. *sūcus* 'juice, sap; drink, draught.'

19. OHG. *swein* 'knecht,' ON. *sveinn* 'knabe, jüngling, junger mann, diener' (whence E. *swain*), OE. *swān* 'man, warrior; herdsman' are from pre-Germ. **swoi-no-s* 'angehöriger; leibeigener,' a derivative of IE. *swo-ko-* (*sewo-*) 'suus:' Skt. *svayām* 'selbst,' OChSl. *svojŭ*, Pruss. *swais* 'eigen,' whence also Lith. *svaĩnis* 'schwager,' *svaĩnė* 'schwägerin.' From *swo-* 'own' are also derived IE. **swe-sor-* 'sister,' **swe-kuro-* 'socer' (cf. Kluge, *Et. Wb. s. v. Schwester, Schwäher*).

20. ON., OE. *tāl* 'tool' are supposed to be derived from a Germ. root *tau-* 'make.' I

should derive it rather from the root *dělo-*, *dōlo-* 'separate, divide, split:' Skt. *dālati* 'berstet, springt auf,' *dala-m* 'stück, teil,' OChSl. *dola*, Lith. *dal̃s* 'teil,' Lat. *dolō* 'hew, chip; fashion, contrive,' *dolus* 'contrivance, artifice, deceit,' *dolābra* 'mattock, pickax,' Gk. *δόλος* 'artifice, trick,' OHG. *zāla* 'nachstellung, gefahr,' ON. *tāl* 'list, betrug, gefährdung, schaden,' OE. *tāl* 'fault-finding, censure,' *tālan* 'blame, calumniate,' OHG. *zālōn* 'wegreissen, rauben' (cf. Schade, *Wb. s. v. zāla, zālōn*; Prellwitz, *Et. Wb. s. v. δόλος, δηλέουαι*). From the same root are also Lith. *dal̃gis* 'sense,' ON. *talga*, *telgja* 'schneiden, schnitzen.'

From 'divide, separate' come, with different development of meaning, OHG. *zellan* 'zuteilen; zählen, rechnen; erzählen,' *zālōn* 'zählen, rechnen; erzählen,' etc. (cf. Prellwitz, *Et. Wb.*).

From 'tear, rend' come Lat. *dolor* 'pain, smart, ache; sorrow, grief,' *doleō* 'feel pain; grieve.'

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ANOTHER VERSION OF THE BALLAD OF Lord Randal.

THE following version of the familiar ballad known variously as "Lord Randal," "Lord Ronald," and so on, was discovered by Mr. H. C. House, of Kingfisher College, Oklahoma, sung in a railroad camp at Geary, Colorado. It should be added to the fifteen or so versions, some of them American, of which Prof. Child makes an exhaustive study, *English and Scottish Popular Ballads*, I, 151 ff. The identity of the ballad is unmistakable. All the conventional features, the poison, the legacy, the iteration, and the dialogue are present, modified to suit altered local conditions.

Johnny Randall.

"Where was you last night, Johnny Randall,
my son?

Where was you last night, my heart's loving
one?"

"A-fishing, a-fowling; mother, make my bed
soon,

For I'm sick at my heart, and I fain would
lie down."

"What had you for breakfast, my own pretty boy?

What had you for breakfast, my heart's loving joy?"

"Fresh trout and slow poison; mother, make my bed soon,

For I'm sick at my heart, and I fain would lie down."

"What will you will your brother, my own pretty boy?

What will you will your brother, my heart's loving joy?"

"My horse and my saddle; mother make my bed soon,

For I'm sick at my heart, and I fain would lie down."

"What will you will your sister, my own pretty boy?

What will you will your sister, my heart's loving joy?"

"My watch and my fiddle; mother, make my bed soon,

For I'm sick at my heart, and I fain would lie down."

"What will you will your mother, my own pretty boy?

What will you will your mother, my heart's loving joy?"

"A twisted hemp rope, for to hang her up high;

Mother, make my bed easy till I lie down and die."

This is sung to a slow monotonous air, not identical with any of those noted by Prof. Child. Mr. House hopes later to collect further material. He thinks he could identify several other well-known ballads, sung in a modified form in western railroad and mining communities.

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AN UNSUSPECTED BIT OF OLD ENGLISH VERSE.

ACCORDING to the *Res Gestæ Alfredi* attributed to Asser, Bishop Werfrith (otherwise Wærferth, Wærferth) of Worcester translated at King Alfred's command the *Dialogues* of

Gregory the Great. Asser's words are, as translated by Conybeare (*Alfred in the Chronicles*, p. 106): 'And then did God shut not His ears to his cry (for righteous was it, and from a good will), but gave him comfort, and sent unto him, for the arising of light in his darkness, one Werfrith, Bishop of the Church of Worcester, a man well taught in the Divine Scripture. And he, at the King's bidding, was the first to turn the books of the *Dialogues* of Pope Gregory and of Peter his disciple from Latin into Saxon, giving sense for sense most clearly and elegantly.' This is repeated by Simeon of Durham (Conybeare, p. 157) and John of Brompton (Conybeare, p. 204). It is to Wærferth (for so Alfred spells the name) that Alfred sends the *Pastoral Care*, according to the testimony of the Hatton MS., though copies were no doubt also sent to other dioceses. The superscription is: *Dēas bōc sceal tō Wiogora ceastre*, and immediately the Preface begins: 'Ælfred kyning hāteð grētan Wærferð biscep his wordum luflice and frēondlice.' Moreover, King Alfred by his will made a bequest to 'Wærferðe bisceope.' Wærferth was consecrated bishop of Worcester on June 7, 873, and died in 915 (Florence of Worcester). It has been conjectured that he was called to Alfred's court about 884, and that his translation was not made till after 890 (*Dict. Nat. Biog.*). Keller (*Die Litterarischen Bestrebungen von Worcester*, p. 4) says that he was educated in the monastery of Worcester, and that under him Worcester for the first time appears in literary history.

His translation of the *Dialogues* was first published at Leipsic in 1900, as *Bischofs Wærferth von Worcester Uebersetzung der Dialoge Gregors des Grossen* (*Bibl. der Ags. Prosa*, Bd. V), with the name of Hans Hecht as editor. There are three MSS.: Cott. Otho C. 1 (Brit. Mus.); Hatton 76, formerly 100 (Bodleian); C. 322, formerly S. 10 (Corpus Christi College, Cambridge). Of these the first and third (O and C) represent the same original version, while the second (H) is a later and abbreviated recension, in details resembling O rather than C. In general, O is regarded as most exactly representing the lost original, but unfortunately it was much damaged in the fire